

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840



A Sagebrush Land—In Salt Lake City Today  
*They Made The Desert Blossom As A Rose*  
(See article page 18)

## WHERE THERE IS PURPOSE IN LIFE

By DR. HARVEY FLETCHER

OF NEW YORK STAKE HIGH COUNCIL

**L** EHI, that great character in the Book of Mormon, in giving his last blessing and advice to Jacob, his son, among other things told him that "Men are that they might have joy."

I am proud to be a Mormon when I realize it has brought out such a statement as this. It is one of the briefest and most definite statements of the grand objectives of Christian living ever written. God in His wisdom has seen fit to make faith in God and love of fellowmen play an important role in fulfilling this purpose of life. I shall not try to tell you why, but I testify that these two subtle influences have enriched every day of my life and without either of them life would be empty indeed.

### From a Scientist

THIS strengthening sermon comes from a scientist with an international reputation. Dr. Fletcher, an active Church worker almost from his birth in Provo, Utah September 11, 1884, is a member of the National Academy of Science (*Star*, May 30, 1935), America's premier scientific society. Winner of the Edward Levy Medal from Franklin Institute for research in hearing, he was the first president of the Acoustical Society of America and is now director of Physical Research of Bell Telephone Laboratories in New York City. He is one of the world's foremost authorities in the field of acoustics.

Dr. Fletcher is at present chairman of the High Council of the recently organized New York stake of the Church.

Adam was placed on earth to earn his bread by the sweat of his brow, and this purpose applies to all of his descendants, and is one of the prime purposes of life. It is necessary to work and work hard (do not forget the sweat on the brow to provide for food, clothing and shelter for yourself and family). Sometimes I have heard some of our good brethren condemn themselves somewhat because they did not drop their everyday work and devote themselves entirely to God's work, thinking that what they do on Sunday is the only work which is God's work. If any of you feel that way, remember in doing your daily work you are fulfilling one of God's first commandments, and also one of the prime purposes of life.

This new revelation enlarges the original command and says that in doing this our daily work, we can get joy out of life instead of drudgery, if we but apply the proper principles. The details of how to do this would require another paper, but the fundamental principles that enter are love and faith. These two words, to-

gether with the one just discussed, namely, work, when put together give the proper guide for attaining the joy which was intended for each of us. These three words were fastened in my mind one night in such a way that I shall never forget them.

It happened some time ago, before I realized the great import of the lesson taught by the story of the prodigal son. I was still

expecting rewards for my good deeds, rather doting on them, and had had a great disappointment. I had received unjust censure when I had expected praise, and I lay awake most of the night following the incident, pondering upon the injustices of the world. It did not seem to pay to be good. I even doubted the wisdom of striving for any of the Christian virtues, even that simple honesty is the best policy, and then concluded if these are true then life is not worth living. It was toward the

### An Example

DR. FLETCHER'S key for finding purpose in life is: "Love. Work. Faith." One of the finest examples of these combined qualities is the story of the Mormon Pioneers, who, toiling unitedly with a common faith, made the "desert blossom as a rose." On the cover is a picture of a sagebrush plot like that the Pioneers found in Salt Lake valley in 1847. Below it is a photograph of a portion of present-day Temple Square, with the imposing Hotel Utah in the background, in this same valley.

A century ago Daniel Webster described the western regions, in the United States Congress: "What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, and shifting sands, and whirlwinds of dust, of cactus and prairie dogs?" In 1935 Sir Malcolm Campbell said of Salt Lake City, resting in the heart of this once arid area: "The most beautiful city I have visited in the States." (*Star* October 17, 1935).

early hours of the morning when all the daily activities of living were quieted when I had reached this pessimistic state of mind. Then there came to me these words so forcibly that they have formed sort of a slogan for me since that time. They are as follows: approach your problem with *Love* in your heart for those concerned; work; have faith that God will give you ample reward.

You cannot expect to get the greatest joy in this life if in your everyday work you are compelled to trample upon or injure someone else to earn bread for yourself and your family, if you cannot by the nature of your work have love in your heart for those with whom you come in contact. You say that it is a very high ideal and quite impractical in business! Indeed, it is, for I am talking of high ideals. The amount of joy which was intended for you which you actually receive will depend upon how near you can approach the ideal. I can have considerable sympathy for you who have been entrenched in a certain line of work so long that it is almost impossible to change even though you have found conditions such that it is hard to attain the happy condition in life to which I have been referring. To such, let me say, that you can do much to change conditions if you go about it with attitudes I have described. You will be surprised to find how contagious a "love your neighbour as yourself" attitude becomes when exercised in the practical affairs of life.

To those who are just venturing into world affairs, who are ambitious to be successful, let me say: consider well how you will earn your daily bread. If your job is such that faith and love cannot be cultivated, stop and consider, see if you cannot find another situation in which you can better fulfil the purpose of life.

Life still contains mysteries which the human mind cannot

understand. Some of these are involved in the fundamental facts and doctrines of our Church in particular, and Christianity in general. A belief in them is essential for a full-rich life, that is, for fulfilling the purposes of life. This belief can only be arrived at by faith in God, and will not be achieved by logical thinking alone. There seems to be a divine purpose in closing some of these things to our understanding and thus permitting faith to play the important role that it does in life. Although life holds these mysteries its purposes for man on this earth are clear and definite and may be summed up in three great words: Love! Work! Faith!

It is my firm belief that he who will live by the principles implied by these three words will surely find purpose in life and experience great joy in realizing that he is doing well the part planned for him in the great scheme of things.—(Adapted from the *Improvement Era*.)

FOR THE KINGDOM OF HEAVEN IS AT HAND

**T**HIS inspiring theme of our conventions this year has touched the hearts of many. It has, we trust, brought renewed encouragement and hope to our officers and given them in a new way a vision of our great objective—to build up the Church of Christ by increasing faith and knowledge in the lives of its members.

That a literal Kingdom of Heaven is to be set up and that the King will come in glory to preside over that Kingdom there can be no doubt. How soon this great event will occur we may not say, but we are assured that it will come. This should bring comfort and hope to each one of us for ourselves, for the Church, and for the world.

And until this blessed time arrives, the Kingdom of Heaven may be with us in spirit if we but will it so. Through obedience to the laws of the kingdom, through service, through a constant seeking for truth and beauty and goodness, we may find an inner peace that only children of the King may know.

In a very practical way M. I. A. officers may inject this spirit into our programme. Let us gently and joyously lead our members to be obedient to Gospel principles; let us point out opportunities for them to render services to one another and to their fellows; let us help them to fill their days with the fine beautiful things life holds. Thus shall we give them a foretaste here and now of the Kingdom of Heaven. It is at hand; it is available for all who seek it.—(The General M. I. A. superintendencies in the *Improvement Era*.)

---

A CONTEMPLATION of God's works, a generous concern for the good of mankind, and the unfeigned exercise of humility—these, only, denominate men great and glorious.—ADDISON.

## A REMINDER OF EZEKIEL

*By Elder J. M. Sjodahl*

**T**HE British Museum, London, owns a silver coin which at some time was brought to light by excavators at Gaza, Palestine. It has been exhibited lately and caused some discussion.

The reason of this is that two similar coins have been unearthed near Jerusalem and at Beth-zur. The coin is believed to be one of the most ancient Jewish coins in existence in the world, at present.

The picture of a man, covered with a long mantle and holding a bird in his outstretched left hand, is the main feature of the disk. The man is seated on an object adorned with wings and connected with a wheel. To the right and before his feet there is a mask of a face with a long beard, and above the bird and the seated figure there are raised markings supposed to be ancient Hebrew letters.

### British Museum

BRITISH MUSEUM in London treasures several scripture-supporting specimens, both on its literary shelves and in its exhibition cases. Scientific archeological expeditions, which have provided added external proofs of both biblical (in the Near East) and Book of Mormon (in North and South America) accounts, were begun by this institution.

The Museum has 44 miles of shelving, containing 4,000,000 books. Operated under the auspices of the British Government, it employs 552 librarians. Although it has no exact date of foundation, since it evolved from minor collections, its history extends back into the early eighteenth century.

As to the meaning of these, opinions differ.

Some hold that they represent the sacred name JAVEH. Others read JEHU, and believe that the seated figure represents the king of that name. Professor E. L. Sukenik, one of the instructors at the university on the Mount of Olives, is of the opinion that the letters stand for JAHU, an abbreviated form of the name JEHUDAH, the same as JUDAH. The date of the coin, at a guess, is said to be about 500 B.C.

While scholars settle the meaning of the inscription, we note that the wings, the wheel and some other features remind us of the initial vision of the Prophet Ezekiel, as recorded in his first chapter. In this exceedingly difficult scriptural passage, the prophet endeavours to describe his im-

pression of the indescribable grandeur and majesty of God seated on His throne, in order to make the people realize the importance of the message he was sent to deliver, which, later, included the announcement of the destruction of the temple—to the Jews at that time an incredible forecast of calamity.

In the visions of Ezekiel, the throne of Jehovah is a work of advanced art. The wheels, for instance, are not the heavy-looking affairs sometimes seen in illustrations of primitive craft. They were "wheel within a wheel," or, as I understand it,

*(Continued on page 28)*

## AGE HATH NO BARRIERS

*By Elder John W. Boud*

**P**ICTURE an elderly, slightly bent gentleman neatly dressed in grey leading a small gathering of saints and friends in a hymn. The scene is a branch meeting in one of the homes of the members in Merthyr Tydfil, a mining town nestled in the hills of South Wales—in the region of old castles. His face and hands are wizened with age, but his Welsh voice has all the melody and freshness of youth.

His whole being seems to throb with the rhythm of the music. He is happy. His countenance and the vigour in his voice reveal that.

That man is Elder Evan Arthur, who is on his third Latter-day Saint mission to his native land. He is 74 years of age and president of Merthyr Tydfil branch.

About 25 miles away another elderly gentleman goes from door to door, lifting his black bowler hat to reveal a panache of snowy hair as he proffers a tract at each door. He is Supervising Elder Joshua Rallison of Welsh district, who is labouring in Pontypool. Seventy years of age, he is another missionary who finds in age no barrier for spreading the restored Gospel of Jesus Christ.

Elders Rallison and Arthur, the two oldest travelling missionaries in Britain and two of the oldest in the Church, are examples of joy which the Gospel brings to those embracing its principles. No sacrifice is too great for them in their zeal to proclaim in their parent land, without monetary remuneration, the same message which brought new brightness and purpose to their lives when they accepted the Gospel in Britain decades ago.

Nothing brings greater felicity to Elder Arthur than to proclaim the Gospel with song. He sings wherever he goes. He recently led a congregation of hundreds of people in hymns at the Mission Health Exhibition in the Royal theatre in Pontypool. He is a former member of the world-famous Salt Lake Tabernacle choir and has sung in the Temple Annex and Salt Lake Oratorio choruses. Walking from village to village, tracting as he goes, is another fond proselyting practice of Brother Arthur. He has walked around Wales three times during his labours, and still covers by foot each month the distance of thirty miles between Merthyr Tydfil and Varteg, where he also conducts meetings.

Brother Rallison, in addition to fulfilling the responsible duties of supervising elder, has one of the best tracting records in the British mission.

As fascinating as the missionary experiences of these two elders are the stories of their reception of the Gospel. Not long after Brother Arthur's birth in Blaenavon, Wales, his grandparents joined the Church and emigrated to Utah. But young Evan's family remained in Wales. They were staunch Baptists. However, two years after he had left school at the age of 13 years, to work in a machine shop, his family emigrated to Pennsylvania in eastern United States. They remained there only a short time and then pushed out across the plains to the West.

There Evan, who had been a choir boy in the Baptist church, became associated with the Mormons and sang in some of their conferences before ever giving a thought to baptism. One day the bishop of the ward in which he lived approached him. "Evan," he said, "when are you going to be baptized?"

A bit startled, the youth turned and answered, "I'm a Baptist, and one baptism is good enough for me."

Then the bishop explained to him that baptism into the true Church, like any ordinance of orderly government, must be performed by those who have authority. Only one church holds the same authority which Christ and His apostles had, he explained, and that was the church bearing His name.

Evan began to investigate. He read the story of the Prophet Joseph Smith's vision in which God the Father and His Son appeared, and learned how John the Baptist restored the Aaronic Priesthood to the Prophet and how Peter, James and John later conferred the Melchizedek Priesthood upon him. With the restoration of the Priesthood returned the authority to baptize.

After hearing a sermon at Tooele, Utah stake conference by the late Elder Francis M. Lyman of the Council of Twelve Apostles, Evan was convinced and applied for baptism. Since that time he has been an untiring worker in the Church. He served his first mission in Wales when President David O. McKay was presiding over the European and British mission (1922-24), and later laboured in Wales under President James E. Talmage (1924-28).

**JOSHUA RALLISON** was born in Coekney Clay, North Swaffham, Norfolk on March 23, 1865, the third child of a family of five. Reared in the Church of England, the only church in the village, he recalls an incident in his childhood which proved a turning point in his life:

When I was about eight years of age, I listened with the rest of my family to my brother, Herbert, question the minister on his authority, or the authority of the bishop of the church, to lay his hands upon his head and confirm him a member of his denomination. (Herbert was 12 years of age and the minister wished to confirm him with others at the confirmatory service of the Church of England.) The boy contended that the church did not have the organization of the primitive church as mentioned in the Bible and was only apostate from the Roman Catholic church. This being so, it could not possibly claim to have authority from God. He made his case so clear that the minister could not answer him, and after asking my parents who had been putting such ideas in the boy's head, left our home greatly puzzled. Herbert was not confirmed.

As they grew older, the little village had little to offer the two brothers. The need of work caused them to leave their home, Joshua going north to Huddersfield, Yorkshire and Herbert going south to Cheltenham. Meanwhile they constantly searched for the true church which they felt must be on earth.

It was in 1883, when Joshua was 18 years of age, that he received a startling letter from his parents. It contained the news that Herbert had joined the "Mormons." Inquiry by the family had brought forth many weird and exaggerated stories. They asked Joshua to come home immediately. But not for long—for he was sent to Cheltenham to "rescue" his brother.

*(Continued on page 28)*

THURSDAY, JANUARY 9, 1936

---

EDITORIAL

HONOURED BY PRESIDENT CLARK

AS was announced in last week's *Star*, President J. Renben Clark Jr. of the First Presidency surprised us with his presence in London. He came on a brief business trip but devoted all of Sunday the 5th to Church meetings of various types—mission authorities, travelling elders, saints, the public, etc. His public meeting and reception was held at 6 p.m. in Victoria hall, Southampton Row. His address will be printed in next week's *Star*, January 16.

---

WILL THERE BE A COAL STRIKE JANUARY 27?

AT the time this is written (a month before the date named) the public does not know the answer to this question. The public press has announced that "on the advice of the executive committee, the delegate conference of the Mineworkers' Federation decided by a card vote of 478,000 to 28,000 yesterday 'That notices be tendered on January 13 and 20, respectively, unless wage proposals satisfactory to the executive committee are obtained in the meantime.'"

The resolution approved by the conference regarded the wage suggestions so far made "as being entirely unsatisfactory, and by no means reflecting the pronounced opinion throughout the country in support of the miners' wages claim."

The newspapers report that negotiations for a settlement of the miners' claims are being made and that there are hopes on both sides that a national coal strike will be avoided. We ardently hope so. The proposed strike might be nothing less than akin to a national calamity. There are already troubles enough without a single new one. Everybody feels this way, hence the widespread desire for a peaceful settlement of the coal situation.

In any proposed strike there are always three parties in interest—the employees, the employers and the public. Where the product of the employees is used by everybody, as in the present case, the public interest is universal. Hence in any fair and just settlement the rights of the three parties in interest will be conserved; this everyone will admit.

But how can such a settlement be obtained? That is what we are going to point out. But first let us say a few words about conditions that ordinarily prevail when strikes occur in America. We do not know about those in Britain. Over there a strike is a species of war. It has its origin in a belief held by the strikers that their rights are infringed by the employers who stubbornly



refuse to rectify the wrongs inflicted upon their employees or to render them justice. The men quit work, and try to prevent any other men from taking their places. In the resulting struggles lives are frequently lost and property destroyed. This involves lawlessness of several different types. As stated, it is a species of war with the development of the usual hatreds that accompany war. And as in other types of war, force is the factor mainly relied upon to win the struggle. Each party to the contest uses as best it can all the propaganda possible to win the sympathy of the public, the interests of which both sides profess to keep in view. Of course, each side tries to make the public believe that the fight is waged to make right, justice and the public good prevail. It therefore calls upon the public to be patient and sacrificing for the moment in order that it may later enjoy a greater good. This presents the situation in its better aspects. It often happens, however, that the public good is entirely lost sight of and the struggle degenerates into a fierce contest between the employer and his employees.

Are strikes necessary and are they ever justified? Are international wars necessary and are they ever justified? We do not mean, of course, that strikes and international wars are similar. However, they are often analogous and the feelings aroused in these two types of conflict are often much the same. The moral sentiment of the world in our day now condemns wars of aggression. In response to this sentiment nearly all the nations of the world some years ago signed the Kellogg-Brian pact renouncing war of aggression as an instrument of national policy. But, of course, labour strikes are usually fundamentally different from an aggressive international war. Undeniably the strike has been the most successful tool in winning a degree of justice for the employee. And this truth is a reflection upon the moral standards of our times. If fair and just dealing always characterized the relations of employer and employee, the strike would be wholly unnecessary, and perhaps never resorted to. If the second great commandment, often referred to in practice as the "Golden Rule," were fully observed by both parties in labour disputes, there would never be any strikes.

But to secure the general observance of the "Golden Rule" must not men repent of their selfishness, covetousness, avarice, jealousy and related sinfulness? This repentance, however, is not likely to take place until they recognize all men as their brothers, until they acknowledge that we are our brother's keeper, and that justice and right must prevail. Love is the only power that will establish these conditions and until this power does rule in the affairs of men, there will certainly continue to be troubles, conflicts, injustices and sufferings.

What a beautiful world in which to live when the lion and the lamb shall lie down together and men shall learn war no more. More power to men who are working to bring about this happy state!—JOSEPH F. MERRILL.

## CAN FAITH—ONCE LOST—EVER BE RESTORED

*By Charles William Irving*

**S**UCH is the problem that not a few enquirers have endeavoured to solve in their own way. While broadly speaking, it may be suggested that the majority of our folk *do not* lose faith at all.

If you stopped the average man or woman in the street today, and asked point-blank what he or she thought about the whole universe, the reply would probably be, supposing they answered at all: "I don't know." Therefore we might now go one further and suggest that if the majority still retain *some* sort of faith in life, although nebulous, who actually has lost faith? The philosophers only? Or rather certain kinds of philosophers. Unfortunately the majority of us are apt to be over-awed by the professional thinker, consciously or otherwise. It is very understandable, moreover. We have to take the word of various authorities on trust—doctors, chemists and the like—just because we can not contest their notions. Occasionally they are proved wrong, of course.

Now let us be rather personal; for in an article on faith one just cannot avoid that. At twenty years of age the writer was in rather a low state of health, consequent from the War. It was also just about then that he began to draw certain conclusions about the eternal values. Piling mental distress upon bodily distress—until, if he'd had the courage of his own convictions, he ought to have committed suicide on the continental style—and got it all over.

As it was, however—after a round of doctors and wards that had no more effect than a bus-ride has upon a headache—he came across a general practitioner who had no special knowledge at all. But who, on the other hand, had an honest personality, and *a belief in mankind to grow*. You will pardon me for stressing those words. To cut a long story short, for the cure was not at all miraculous, the sufferer dated his recovery from that hour. The moral will be obvious, I hope.

But if one simple family doctor can have that much effect on a pronounced neurotic, an open confession by one of our great philosophers that he has hope for the universe must start the cure obviously for a countless number of soul-neurotics. Whereas the moment he did that, of course, the whole body of science would say: "What are your grounds?" Rather justifiably, one supposes. Science is only bothered with facts—not the heart of the rose. Whereas, as I have already shown you, while psychologists and neurologists might all fail to cure you, a simple person with *courage to hope* might work the marvel.

Nowadays we hear a lot about "noble pessimism," another way of suggesting "we live because we are born, now let's make the most of it all." I am prepared to state point-blank, however, that it does not always work. Even the man who talks like that, and more or less believes it, often has another set of values below the surface. Unconsciously. The forefront of his mind may say, "The world's all damned and doomed ;

there's no God, and so forth." But as I suggested before, if we all believed that then the world *would* stop. And how!

Thus the question we ask at the top of our article is rather a misnomer. It ought more logically to go as follows: "Can the voice of faith, once muffled, ever have the power of its lungs restored?" That all depends on who tackles the healing job. It demands moderation above all things in our modern century. The aforesaid "simple" family doctor was content to demonstrate by the ordinary power of his voice: to set, unconsciously perhaps, a force of example. It worked.

The power of example—there apparently lies the greatest hope for who would tackle the job of restoring faith. It is a certain fact—and be warned!—that if you have only small faith your own self you had better not counsel at all. People would somehow know you to be false—and false to your own self, your slumbering self, your biologic self.

Certain plants have a power of growing in the darkness. The majority of us, in the moral sense, can not. Therefore why attempt to douse that light already within your soul? The old proverb, "*Cognito ergo sum*—I think, therefore I am," ought to read: "I exist, wherefore I am bound to believe."

Now for a stronger and even more personal confession. I was asked to record for the *Star* how I came to have an understanding with God. All the above was down on paper before came the request from Dr. Merrill. He said, "You were once something not far short of an atheist. What is your answer now?"

It is as follows: "I have come to have an understanding with God because of the Godhead within my own self."

In other words, that desire to improve my own self, and all the world around us, cannot spring from nothing.

## THE MOTIVE FORCE BEHIND ALL PROGRESS

WHEN ideas are generative, when they inspire beneficial activity they become ideals. Hence ideals are the motive force behind all progress. Find, therefore, the man with the greatest stock of ideals and you will at once find the strongest of men. Such inquiry inevitably leads us not to the great military chieftains, the Alexanders and the Napoleons; not to the great possessors of goods, the Croesuses and Rockefellers, but to the great idealists—the Aristotles, Confuciuses, Buddhas, and greatest of all—Jesus of Nazareth.

Stable-born, without money, without lands, without political or military following, He yet became the world's strongest man. He is most alive today because He was richest in ideals. His store of "things of the spirit" was fullest.—ELDER JOSEPH F. SMITH in the *Relief Society Magazine*.

## ONLY SIX DAYS REMAIN IN BUILDING CONTEST

BRANCHES have but six more days to augment their funds before the close of the annual Mission Building Fund Contest, the deadline of which is January 15. Prizes amounting to £17 10s. await the winners.

## A REMINDER OF EZEKIEL

(Concluded from page 21)

wheels with hubs from which spokes radiated to the rims. Four "living creatures" were standing, one on each wheel, and these formed the body of the chariot. Their wings were spread horizontally, forming a canopy, or covering, and on the top of this, there was the "likeness of the throne," upon which was seated "the likeness as the appearance of a man"—or rather, "one who had the appearance of a man;" that is, our Lord, who, in the fullness of time was manifested in the flesh.

The Bible student might profitably compare this vision of Ezekiel with that of Isaiah (chapter 6); Jeremiah (1: 4-19); the divine manifestation at the baptism of Jesus (Matthew 3: 16, 17; Mark 1: 9-11; Luke 3: 21, 22). Also the vision of John on Patmos (Revelation 1: 9-18), and the manifestations to the Prophet Joseph Smith (Pearl of Great Price, Writings of Joseph Smith, 2: 15-17; Doctrine and Covenants 110: 1-10).

The discussion of Ezekiel, revived by the rescue of these coins from oblivion, is sure to awaken anew the interest also in the latter part of his prophetic book, containing a number of his visions of the rebuilding of the temple and the distribution of the land of Abraham among his descendants. And these important events are of the utmost interest to the Latter-day Saints, as signs of the times. For the Prophet Joseph has told us that "Judah must return and Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed." (*History of the Church*, Volume 5, p. 337.) It was Ezekiel who saw this in his final visions. (Ezekiel, Chapter 40: 8.)—(From *Deseret News*, Church Section.)

---

## AGE HATH NO BARRIERS

(Concluded from page 23)

Young Joshua arrived in Cheltenham full of determination, but his anger soon faded away. Twenty-four hours with Elders William Panter and Nathaniel Hodges made him eager to search further for truth. He had arrived on a Friday morning and attended his first Latter-day Saint meeting the following Sunday. After the meeting he applied for baptism. On February 16, 1884 he was immersed in the waters of baptism by Elder Panter.

Returning home beaming with happiness and enthusiasm, Joshua told his parents of the truths he had found. Soon a younger brother was baptized and from that time on the Rallison home became a regular stopping place for the elders. Four years later the family emigrated to Utah, where the parents joined the Church. There Elder Rallison had the pleasure of baptizing his mother and firstborn son, three generations being in the water at once.

Later Joshua and Herbert Rallison moved their families to Idaho, and became active in homesteading government land

and in building chapels and school houses. Active in both civic and Church affairs, Elder Rallison has served as county assessor and as state auditor of Idaho. Prior to his entering the mission field in January, 1934 he served as clerk of Franklin stake.

Elder Rallison and his wife, Margaretta Hull Rallison, have been blessed with three sons and three daughters. All three sons and two of his daughters have filled missions. They have twenty grandchildren.

The lives of Elders Arthur and Rallison have been full of trial, persecution and hardship, but in them one finds true expressions of devotion and sacrifice for a Gospel which has brought to them a full understanding of life. Like Alma the younger and the sons of Mosiah in the Book of Mormon writ they received the effulgent message of the Lord in young manhood, and, like them, went forth proclaiming the word because "they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish." (Mosiah 28:3.)

## NEWS OF THE CHURCH IN THE WORLD

**Elder** Elbert D. Thomas, United States Senator and a member of the Church Sunday School general board, was one of four distinguished Americans presented with honorary scholastic degrees by University of Southern California recently, according to an Associated Press dispatch. Elder Thomas received a doctor of laws degree. Other recipients and their honorary degrees were Dr. Hamlin Garland of New York City, author, doctor of literature; Dr. George F. Zook of Washington D.C., educator, doctor of science, and Carl E. Seashore, dean of the graduate school of University of Iowa, doctor of science. Elder Thomas, who was president of the Japanese mission, 1910-12, earned a doctor of philosophy degree at University of California.

**Honouring** the late President Anthony W. Ivins, a monument constructed of native sandstone and petrified trees will be dedicated at Dixie college in St. George, Utah by President Heber J. Grant February 7. An address will be given by Elder George Albert Smith of the Council of Twelve Apostles. The monument has been erected by students of the college in co-operation with the Utah Pioneer Trails and Landmarks association. President Ivins' parents were among the

original settlers of St. George and this southern Utah town was the home of his youth and early manhood. President Ivins was ordained an apostle October 6, 1907 and served in the First Presidency from March 10, 1921 until his death September 23, 1934.

**Marking** the site where the first saw mill in Utah operated, a monument was unveiled December 7 on Highland drive at Thirty-ninth South street in Salt Lake City by the Utah Pioneer Trails and Landmarks association. Elder George Albert Smith of the Council of Twelve Apostles, president of the Association, was master of ceremonies. In early Pioneer days logs were dragged from nearby mountains, and, chinked with adobe, were used almost entirely for Mormon Pioneer homes.

**Radio** broadcasts totalling more than 1,300 have been given by Church workers in the Eastern States mission since 1930, when the first broadcast was given. A series of morning broadcasts has recently been arranged by the Mission in Boston. President Don B. Colton recently gave a Thanksgiving radio address at the invitation of a New York City minister. Elder Roscoe A. Grover is Mission publicity director.

## OF CURRENT INTEREST

**Roads**—Despite a substantial increase in the number of motorcars on Britain's roads during 1935, there was a decrease of road fatalities of 822 during the year, statistics of the Ministry of Transport show. There were 12,805 less injured than during 1934.

**Smoking** — “Smoking before breakfast is one of the quickest ways to risk ulcer of the stomach, the American College of Surgeons was informed in the findings of one of the most extensive investigations ever made of this common affliction,” begins an Associated Press dispatch (October 28). The ulcer study was made at Tulane university by Alton Ochsner, M.D., professor and director of surgery, assisted by Mims Gage, M.D., and Kiyoshi Hosoi, M.D. Their five years' investigation revealed: “Ex-

cessive use of tobacco, especially between meals and on an empty stomach, is dangerous. Very bad is smoking in the morning before breakfast. Alcohol, condiments and excessive use of meats are avoided. Almost everything else can be taken successfully. But don't overload the stomach. Calcium carbonate is better than sodium bicarbonate. Alkalines are probably of less significance than formerly considered.”

**Art**—Competing with 334 artists representing 21 nations, Hipolito Hidalgo de Caviedes of Madrid, Spain won first prize in the Carnegie Institute International Exhibition of Modern Paintings held in Pittsburgh recently. Caviedes won £200 for his *Elvira and Tiberio*, adjudged by a jury composed entirely of artists.

### FROM THE MISSION FIELD

**Appointments** — Brother Alfred Woodhouse of North Walsham branch has been sustained second counsellor to President Alfred Burrell in Norwich district presidency. Sister Alice Blainey of North London branch and Sister Mand Ada Hawks of North London have been added to the Mission Relief Society board.

**Doings in the Districts: London**—The Mission M Men quartette were guest artistes at a St. Albans branch M. I. A. Christmas social in the branch hall Wednesday, December 11. Y.M.M.I.A. President Ernest G. Osborn and Y. W. M. I. A. President Elsie K. Osborn arranged the programme, which was conducted by Branch President William J. Jolliffe.

Luton branch conference was held in the branch hall Sunday, December 29, under the direction of Branch President William H. Gadd. Speakers at the morning meeting, conducted by Brother Albert Worby, Sunday School superintendent, were President Gadd and

Sisters Iris and Joan Simpson. Sister Doreen Moorhead gave a recitation. Brothers William McCormick and A. J. Willmott of the district presidency and Supervising Elder Richard D. Harston spoke in the evening. Sister Violet Clayton sang a solo.

**Liverpool**—The annual Christmas party of Blackburn branch Sunday School was held in the branch hall Saturday, December 28, under the direction of Superintendent Belle Blackburne. Plays were presented by children of the Church History class and Brother and Sister Harry Smith and members of Preston branch. Father Christmas distributed prizes and refreshments were served to forty guests.

**Newcastle**—Skelton branch children were entertained at a Christmas party Thursday, December 19, by Sister Rose Stevens, Primary president, and her officers. Community singing was conducted by Brother W. E. Mitchell and games were arranged by Sister N. Hannah and Miss Irene Hedgecock. Father

Christmas (Branch President Thomas Rudd) gave each child a gift.

**Norwich**—At a baptismal service in Norwich chapel Sunday, December 1, the following persons were baptized and confirmed: Florence Jane Walker Gowing, Lily Florence Gowing and Winifred May Gowing, baptized by Elder Gordon D. Priestley and confirmed by District President Alfred Burrell, Elder Delbert N. Groom and Supervising Elder Rex A. Skidmore, respectively; Herbert Henry Stone and Jemima Mortishire Stone, baptized by Elder Groom and confirmed by Elders Groom and Priestley, respectively; Donald Reginald Dupen, Ivy Ethel Dupen and Victoria Ethel Mantripp Dupen, baptized by Supervising Elder Skidmore and confirmed by Brothers Fred Tuttle, Thomas Crotch and Sidney W. Coleby, respectively. President Burrell conducted the services.

Primary children of Lowestoft branch held their annual party in the branch hall Friday evening, December 27. Consisting of "tea" and games, under the supervision of Sisters May Coleby, Gladys Walpole and Annie Stafford, the programme was enjoyed by the children.

**Hull**—A social and concert featuring selections by The Rainbow Rhythm Boys, none of whom is over 16 years of age, was presented in Hull branch hall Wednesday, December 18, by the Y. W. M. I. A. under the supervision of Sister Helen Bryant, president. Brother Arthur Ransom was master of ceremonies for games, which were followed by a repast.

Hull branch Primary children, Gleaners and Bee-Hive Girls combined to present a dramatic programme in the branch hall Friday, December 20. Directed by Sister Marion Barratt, Primary children contributed nursery rhyme playlets and Gleaners and Bee-Hive Girls enacted the play, *Gypsy Song*.

A Christmas party for Hull branch Sunday School and Primary children was given in the branch hall Saturday, December 21. Father Christmas (Brother George Utley) gave each child a present, and games and songs were conducted by Sister Helen Bryant and Miss L. England.

### "Keep Them Leading"

GROWTH of the M Men movement in the British mission is shown in recently compiled statistics for 1935. The number of registered clubs in the Mission increased from five to 23 during the year. Each club must file an M Men constitution with the Mission board in order to become registered.

Indicative of the activity in British clubs is the record of Middlesbrough M Men. They have formed a football team and to date have lost but two matches in 12 played, scoring an aggregate of 65 goals to their opponents' 35, according to Brother Albert Atkinson of that group.

**Manchester**—The annual Oldham branch Sunday School Christmas party was held in the branch hall Saturday, December 21. Children presented a programme of recitations, songs and dances and prizes for Sunday School attendance were awarded. Adults received gifts from the "Postbag," con-

taining presents contributed by members. Games climaxed the evening.

Oldham branch members went on their annual carol singing tour Christmas Eve, visiting the homes of 24 saints and friends. Donations received went to the Sunday School.

**Nottingham**—Eunice Ethel Parker was baptized by Elder Dudley M. Leavitt and confirmed by Elder Richard C. Smith, and Iris May Parker was baptized by Elder Leavitt and confirmed by Supervising Elder Alma H. Boyce at ceremonies in Bath Lane baths, Leicester Wednesday, December 18. Branch President George E. Gent conducted the services.

Members and friends of Eastwood branch held a social in the branch hall Saturday, December 21, under the direction of Branch President Joseph Allen. Bee-Hive Girls were in charge of games and a "sausage and mash" supper was served by the Relief Society under the supervision of Sister Ivy Fletcher.

Sunday School scholars presented a Christmas programme at Eastwood branch sacrament meeting Sunday, December 22. "The Birth of Christ" was theme of a playlet given by the children, who were directed by Superintendent Annie Wild and Sister Eva Williams. A sketch, "The Gift," was given by the Bee-Hive Girls. Elder Keith McMurrin spoke.

"Rose Swarm" Bee-Hive Girls of Eastwood branch went carol singing Christmas Eve, December 24.

Beekeeper Annie Wild was in charge.

**Personals**—Sister Freda Mellor of Oldham branch and Brother Hugh Q. Jones of Leigh were married Saturday, December 28, by President Benjamin R. Birchall of Irish district in the first matrimonial ceremony ever conducted in Oldham branch chapel. Attired in white beaute satin with a wreath and veil, the bride was attended by Sister Ena Birchall, who wore electric blue panne velvet, and two little nieces of the bridegroom. They wore pink silk dresses. The bride was given away by her father, Brother James A. Mellor, and Mr. Marsh was best man. Nearly 200 persons attended the marriage ceremony and 100 guests attended a reception which followed in Garforth street Co-operative hall.

## DEATHS

**DUERDEN**—Death called Sister Elizabeth E. Duerden, 75, of Nelson branch December 10. Burial took place at St. John church cemetery Friday, December 13, following funeral services conducted at the family residence by Supervising Elder Ray L. Richards. Elder Spencer J. Klomp dedicated the grave.

**WALPOLE**—Funeral services for Brother Frederick Henry Walpole, 66, who passed away December 18, were held in Lowestoft branch chapel Monday, December 23, under the direction of Brother John F. Cook of Norwich district presidency. Sermons were given by

Elders James Gardner and Gordon D. Priestley, and the grave was dedicated by Supervising Elder Rex A. Skidmore. Sunday School children sang *Come, Come Ye Saints*. Brother Walpole was first counsellor in the Sunday School and held the office of elder.

**PIDD**—Sister Sarah Pidd, 79, for years a faithful member of West Hartlepool branch, passed away December 16. Funeral services were held under the direction of Elder John R. Henderson, who also dedicated the grave. Special memorial services were conducted in the branch hall Sunday, December 22.

## CONTENTS

Where There is Purpose in Life	18	Can Faith—Once Lost—Ever	
For the Kingdom of Heaven is		be Restored? ... ..	26
at Hand ... ..	20	The Motive Force Behind All	
A Reminder of Ezekiel ... ..	21	Progress ... ..	27
Age Hath No Barriers ... ..	22	News of the Church in the	
Editorials: Honoured by Presi-		World ... ..	29
dential Clark ... ..	24	Of Current Interest ... ..	30
Will There be a Coal Strike		From the Mission Field... ..	30
January 27? ... ..	24		

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1